

Graeco-Roman Worlds – Bible, Quran and Torah

Table of Comparison in Periods – 8000c. – 4000c – and then 3000c – 1000c with the decline and uprising of Christian Faith in the Late empire

- I. Inscriptions and law, on the epistle which is in the three periods above, a smallest sentence with every aspect of the culture, labour and estates, even housing which develops its superstructure but with Plato as well, and Aristotle's poeticism, all becoming part of slave revolts as joined to the problem of wealth and exploitation being the form of rule and power and power-groups' own laws merged in heavy sets of contradiction by Gamma.
- II. Forms of law, Wait for Messiah – Christ – 300C dominant.
- III. Christ Is arrival – laws and demonstrations in the three periods with a maximal in the late empire which allowed Paul to simply win the law.
- IV. Labour in estates rounded up in slave Collosiums – the site of killings and divine violence – maximal in the last period – and daily through all periods.
- V. Three centuries of war as law, with Spandrels of biology and sciences in the inscriptions developing its politics as such – women as equal but also slave even as Philosopher declared and developed throughout 1000 c especially in 400c as allowed to be killed. Hippias' death at poisoning.
- VI. Worlds of the state and law being shaped by architecture after Phaedras and Dialogues which talked about long walks in cathedrals as all chora policies with different ships as in fact another sculptural fragment which becomes the Idea in housing and trading and even ships all being shaped in the chora of working freed man and their task.
- VII. Many worlds of the Bible, Quran and Torah in stark contradiction of violence of constituted Consuls against the communities which preach this Word of God against the Greek and Roman Gods being worlds of the two co-existing in high periods and late.
- VIII. Three periods as based on Pelepponnesian war dynamics with Christ participating finally in his messianic awakening of the poor in Arab Israel.

- I. All the worlds of the Graeco-Roman Empire – Smallest to Largest

From stone-weights and their pronouncement in trade and merchant affairs with another set of cashiers, and formal sets of merchants, urban congeries of the aristocracy to their involvement in the government affairs, to forms of walking in choras and the polis as such, with forms of labour employed in the household for types of cooking and cleaning with slave labour for the baths and Greek swimming baths all of this becomes a transcendental for all affairs.

At the minimal is the appearance of women who are buying cloth, at another minimal is women in government life as menial which then has minimal applied to black servitude and labour which then is about going between ships and orchards with minimal of swimming in parts of the lakes in contemporary Athens even Rome which then has mediations to minimal of types of women in sculptural buildings

producing art works, and even fine cloth for viewing the modern ideas of scenes from the Bible to interpret the chora, polis and countryside and trade, even war of plunder and conquest.

At the medial position is middle class men who study with the Agora and perform theatre and musical ballads which then produces entertainment in Collosiums which also house theatre performances and art exhibitions, with the medial position also being Hippias' chosen life form and monastic forms of Franciscans who live in song and dance even dining in a room, with forms of chosen people to be servants while they eat and walk, and learn from paintings. They even sing in the incantations of Jewish Bibles and Qurans which are meant to be sung in the A note and C note which is then the formation of a square in a building where the monks collect in 400 BC called Damascus.

At the final and maximal position joined to the minimal and medial with noqtas or notations is then the whole affair of governments and ministers and even Plato and Aristotle in philosophical schooling life which then is joined to the pronounced everywhere-ness of labour and types of labour and occupations which then is the mediation of mass uprisings and Consul meetings daily to quell the rebellions and free the slaves.

II. Plato, Aristotle and Epicurus and Lucretius - the Nature of Things and Ideas, with Physics and Gamma - the worlds of Philosophy, Law and Poems, Art and even Labour

In one section of the thousand labourers for the law there is Plato's smaller ideas of the smallest things, between 400c, and 300c, this was a process of Roman estates and Greek latifundia and their concentric organisation schemata which organised the Coriolanus empire and killed the consul after it was all free of labour rebellions. Plato was used to study his organisation of centuries and used by the next Consul who was Dimarchius the Assailant.

The monastic lives developing across the Greek and Roman empire then had a hyper-complexity which then developed in line with Plato's republic in itself which as a minimal was the Christian organizing of daily life as an Idea which also had many worlds of Jewish and Islamic even Christian tropes of medical dinners and even forms of books, epistles and tables, housing, mansions and smaller groves and orchards within the chora and agora of the polis which then was also in the countryside which created different architectural housings and quarters and offices which then spread across the Greek world from the beginning which was minimal in the 7000c, but maximal towards the 200 BC.

The world of women leaders as well accumulated in the last phase of the empire which was also disjoined and partitioned into the different states - Thebes, Athens, Macedonia and even Byzantium and forms of Israel women's councils with Arathemian and Armenian Moraccan Islamicate councils all of these forms of states and Roman empire which then mediated with forms of council city-states and even tribal states and slave republics which then was the complexity also of slave councils which always contradicted in violence the agora-chora-polis structure and was considered divine violence as common cause.

In 40c, there was also a large summary of the Graeco-Roman history in an inventory set up by the law, with Plato's Phaedras and Dialogues all translated with

Parminides and even Aristotle's replies and forms of Epicurean and Lucretian Nature of Things - it listed -

- I. Worlds of articles in Greece - spectacles, busy clothing, robes and white dressing as law, with women as sexual promiscuous definitions to be sent to prostitution with bathing as law for their health which became a major concern on the death of 40 women in 3000 - 1000 BC repeatedly for foul clothing.
- II. Worlds of smaller pieces of chess and go the Japanese trade which created monastic fancy.
- III. Worlds of law books and libraries even Spanish cities full of libraries for migrants to the maximal city of Madrid which was called Middle - which also meant Medio.
- IV. Worlds of labour and slave in constant revolt.
- V. Worlds of Islamic, Christian and Jewish communities who were always in Jerusalem format in the city agitating.
- VI. Bibles, Qurans and Torahs with a number of worlds - including those of inventions and science teaching, and genius as Prophet declared as evil, including Christ as evil, till of course the medieval world declared them as Good which is Paul.
- VII. Paulinian monasteries and Buddhist trading of paintings and photographs.

All of this then meant a minimal of inventions and articles of readerly type which then is joined to the medial of philosopher lives and women lives which then was joined to maximalism of Spartacus uprisings which destroyed the order of slavery and used to be found in mansions sleeping and reading the Bible as republic.